

THE FOURTH PART
O F
Babel's--Builders
Unmask't.

In a REPLY to Steven Crisp his Babylonish Opposer. &c.

And thou CAPERNAUM which art lifted up unto Heaven, shalt be brought down.

STEVEN CRISP, I find in thy *Babylonish Opposer*, (besides many angry and bitter Expressions against me) thou chargest me with *Lying, Bull-faced Lyes, Palpable Lyes, a Lyer had need of a good Memory, &c.* I shall therefore first examine thy Proofs.

S. Crisp saith, in p. 2. *I take notice of thy Deceit and Falshood, — which is grounded on a Lye, viz. G. Fox, &c. have not denied the Matter of the Barbadoes Paper, they have not given one word of Reproof to it, nor disowned the Principles therein contained.*

Here S.C. thou hast done ill in not mentioning from what page in my Book thou pretendest to cite that Sentence or Paragraph ; but that thou couldst not do, for there is no such in it at all; but thou hast dishonestly picked them out of several Places, and falsely put them together : as for the first words, *they have not denied the Matter of the Barbadoes Paper*, I cannot find any such Sentence as those words entire in my whole Book : and for the other, *they have not given one word of Reproof to it* ; those I think thou must take from the Preface, being nowhere else ; but thou hast unjustly left out the word *sharp*, and thereby abused me, and perverted the Sense ; for in p. 2. of the Preface it is, *they give not a word of sharp Reproof to it*, as in *Gal. Who hath bewitched you* ; there is difference — in a word, and one word ; for the Apostle spoke of *A word of Fabulation*, which implies more than one single word, and was my meaning, altho thou alterest my *a* to *one*, also leaving out the word *sharp* ; also the President I gave, viz. *Who hath bewitched you* ; for there is much difference between *Reproof* and *sharp Reproof* ; also in the other six words, *nor disowned the Principles therein contained*, there thou

added the word contained. If T. Hicks, or J. Lee had so done, they should have been termed *Forgery*; but thou hast done the same, added and diminished words, and taken them also from several Places, as some in the *Preface*, and some in p. 13, 14. to forgo^t thy Sentence; but such things are commonly practised, and are small faults among you. But to prove T.C. a *Lyer*, S.C. cites out of G.F.'s Letter this Sentence, *This would be the way to banish them all from the Measure of the Spirit in their own particular*. If this were really G.F.'s &c. own Judgment, they are not *Sharp Reproof*, only a shewing what might be the Effect, and not a Commanding. But I did, and do take those words (by the connexion of them) to bewhat G.F. &c. say *Apologists and Opposers* (as they term them) would say, and not that G.F. &c. say so; only they dislike (as I have said) the rewarding it. Also S.C. cites, *All are to give up to the Choice of the Spirit of God in their own particulars.* I have still his p. 11. Thus I take G.F.'s &c. *Universal Spirit* to be a *Private Spirit* and *Party* that conform to, and agree with his *Laws*, *Missions*, &c. and they being the *Ruling Party*, therefore he termed the *Universal Spirit*, and that is proved by the same terms given in the *Babylon's Judgment*, fail to be according to the *Universal Wisdom*: also G.F. &c. use the same term in their Letter about 12 Times, and say, *All are to give up to the Universal Spirit of God in themselves.—And those that are against Men and Womens Meetings the Universal Spirit cannot receive. And those that the Mens and Womens Meetings have not Unity with in the Universal Spirit of God, they are err'd.* — *But they have Unity with the least measure.* Wherby not allowing them any measure of the Spirit of God, who he terms stubborn and wilful who in Conscience cannot conform, that is, not give up all to his Meetings; whereby it is plain, they not only exclude them from their Society, but also from the least measure of God: and the Apostle said, *Who have not the Spirit of Christ are not his;* therefore no wonder that they give such black Names to them who cannot give up all their Faith and Conscience to their *Womens Meetings*, whereby it (as in the First Part of *Babylon's Builders Urn*) is proved that G.F.'s &c. *Universal Spirit* is not that of Christ, and the Apostles and ancient Friends, for they could receive and own them that feared God and wrought Righteousness, altho differed in some things; but G.F. &c. say, *they cannot receive that,* therefore not the same, but a *private Spirit* or *Party* which do adore him and his Laws, as S.F. and C.T. have done, &c. calling them *Gods great Ordinances*, and from *Oracles of Divine Breath*, &c. Also S.C. cite from G.F.'s Letter, *As to Subscriptions to an outward tyte, be above such things;* This S.C. cites to prove me a *Lyer*; but there is no denial or disowning the Principle in those words, only Advice to higher Matters; but small Matters, as *Mint* and *Cumming* are not *first*, but *more weighty Duties* professed; when the Apostle bid *press on to Perfection*, he did not thereby disown or forbid the first Principles or inferior Duties, only to shew that they must not rest there and not go forwards. Again S.C. cites to prove me a *Lyer*, *I desire you to stop this Paper from going further;* but G.F. &c. do not say so, and give their Reasons, viz. *left some get Copies of it, and spread among Bad Spirits.* Here is no Denial or Reproof for the *get it up*, only a Fear that it would prove what some long knew was among them: (altho they so stoutly denied it) and

and G. F.'s Reasons S. C. leaves out, and takes no notice of; because not in his purpose; now in all S. C.'s Citations behath not proved my Denyal or Disagreement of the Principle of giving up all to G. F.'s *Mens and Womans Meetings*, therefore those prove not me a *Lyer*, as S. C. fully charges me; for these only prove a dislike or dissatisfaction in the Subscribing and wording it, which I did in severall Places allow, as in p. 7, 11, 12, 13, and 14. I have expressed G. F.'s &c. dislike, and never said they did approve the wording and signing of it, nor the whole Proceeded in it, and S. C. hath not proved any Denyal of the Principles, (or Reproofs to them for it) viz. *To give up all Spiritual and Temporal if required unto the Spirit of God in the Mens and Womans Meetings*; therefore what S. C. charges T. C. with, he is guilty of himself; notwithstanding S. C. goes on and sayes, p. 6. *As if thou hadst spoken too much Truth, thou feelest again to bury it with three or four palpable Lies*, viz. 1st. G. F. seemingly disowns the Paper, yet owns it to, this is cited by S. C. as one of my palpable Lies; and his Reasons, are because I say that G. F. and the Subscribers do differ, p. 12. and show wherein, because the latter Clause of the Judgment, is not worded to G. F.'s &c. Mind, for they say, *Believing it more according to the Universal Judgment of God than any particular Measure in my selfe, or Particulars, with which the Mens and Womans Meetings have not Unity*: now this latter Clause, as worded, do admit that some Particulars may have a Measure of the Spirit, and differ or not agree with the general and Universal Spirit of the Meetings, which is that G. F. &c. do not allow or admit of; and therefore I said G. F. &c. do in that differ from the Subscribers. Also S. C. p. 6. say, he, do differ from them: therefore there needs no Proof that G. F. &c. do seem to disown the Paper, that is, disown the wording the latter Part, &c. And as for G. F.'s, &c. owning the first Part or Principle of giving up all Spiritual and Temporal, that appears by G. F.'s &c. high Commendation of them, viz. *We have your Care and Tenderness of Truth, that you Mind the best thincks.—You are manifestly declined the Epistle of Christ, with the Spirit of the Living God, which has given you Life, &c.* (herein they give them an absolute not conditional assurance) and what higher State need they desire in this World? This, I think is a manifest owning the first Position, of giving up all Spiritual and Temporal, free wills, which is no more than to be at Unity with the Universal Spirit in Mens and Womans Meetings. And G. F. &c. say, *Those that the Mens and Womans Meetings have not Unity with in the Universal Spirit of God, they are estray from the Measures of the Spirit of God. But the Universal Spirit of God hath Unity with the least Measures now, as in the Apostles days.* These Sayings of G. F.'s, &c. and what J. Fulljath said, *That they are all of one Mind and Judgment, and all speak the same thing*: also what W. P.'s *Spiritual Liberty* says, *they must be all of one Mind, and let no man otherwise*, p. This doth confirm the Principle of the Judgment, that *they are to give up all, Spiritual and Temporal if required*; else say G. F. says, the above, and contradict G. F. and J. F. L. al a n t. p. *for we think, for do we not say the same thing, &c.* It is further confirmed that G. F. &c. do own the first Position in the Judgment in the Subscribers, by their severall Proofs against the Black Charrters, viz. *Rebels against God, and against their Liberties in all the*

ternity, and rendering them such Sons of Perdition, who cannot in Conscience give up to G. F.'s Laws. Here S. C. by what follows, thou art guilty of that thou terms a Bold-fac'd Lye, in saying that I say, *The whole scope of the Letter is, that they are only diffus'd with the worring it*, when my next words to them are, *and afraid of its Publication*: and in p. 12. That G. F. &c. do differ from the Subscribers: therefore etc. etc. thou hast manifestly abused me, and falsifyed my words; when I mention others in severall places besides those next words: also S. C. cites T. C. saying, *We have nothing against them recall Officers, but not subiect at all to G. F.'s Laws without Conscience*: S. C. thou hast not prov'd any thing else against them, of incouraging or maintaining any evil Doctrine or Practice in themselves, or any. As to I. S. by name, in a publick Meeting in Bristol (before hundreds of Strangers) accusest for a Deceiver, on other high Crimes charged on him, and nothing proved against him, altho' often demanded, and ought to have been, if could: And I have seen 44 Articles, and what I. S. and I. W.'s Chief Persons say, *That their Grief has been the dividing among the Spirits of I. S. and I. W. &c. in the Matter, Form, and Proceedings about their Interests to be pursued, the Churches, and that they charge them with no Personal Trespasses against any of them as Men*: But they pretend the Cause of Almighty God, which accords with this Judgment, because they could not against their Conscience give up, viz, submit to G. F.'s Laws, therefore are rendered Sons of Perdition, &c. For thou must know T. C. speake but according to his Knowledge; but if thou canst prove any Evil against them or my self, I shall not Justifie it, therefore until some evil be made appear, that they do justify; thou hast not prov'd that a Lye, much less a palpable one. Fourthly, S. C. cites to prove me a palpable Lyer, that I say G. F. &c. Do not at all contradict the Principles in the Paper, only the subcribing to it: But S. C. here again thou perverts, for my word in p. 13. is (Principle) not (Principles). Also thou add'st those words (*in the Paper*;) but also thou mayst see by my words in p. 12. *Babels, &c.* as cited by thy self: That I mean not that G. F. &c. do own the whole Proceed, but do say, *they do differ about the wording of the latter Clause*, because G. F. &c. will not admit that the particular measure can be against the general; for he says, *This would make the Belief in the Law in their own particulars not one with the Universal Spirit in the said Meetings, but is even that the Men and Womens Meeting have not Unity with, they are erred*: this in p. 12. *Babels, &c.* is more largely prov'd that I did own G. F. &c. did differ some part of the Judgment, and not mean the whole Proceed; but the giving up all to the Mens and Womens Meeting's Spirituals and Temporals, if required: for G. F. says, *Those that be not at Unity with the Meetings be erred, and admit those not the least Measure of the Spirit of God*: for he says, *they have Unity with the least Measure*; but term others stubborn and wilful, and say, *the Universal Spirit cannot receive that*.

S. C. p. 7. for S. E.'s Paper.— We see how thou improvest it, and with a Bold-fac'd Lye charges us generally with it,— and we look on it as a fruit of a exceedingly malignant against us as a People. S. C. Bold-fac'd Lye is a Bold-fac'd Charge, which thou

canst not prove, for it is false, for I said in the Preface, *not to reflect on in one at the people called Quakers, — but a few of them;* and indeed I hoped that S.C. was not one of them, and therefore did desire thy words to be inserted, as thou hadst spoken them, to exempt thee, not to vilifie thee. But further S.C. citeth to prove me a *Bold-faced Lye*: my words, viz. *These things are covered, excused, or justified;* but say *who among us ever covered, excused, or justified S.E.'s Page.* I never knew any, nor I believe thou neither, but on the contrary, *doest adduce, & so accounting it before it was done, and after it was done.* But S.C. thou not doing nor knowing the thing is not proof that it was not so, unless thy discerning and Power be such, that nothing can be done by any Friend but thou must know of it: but to shew thee thy mistake as well as thy falsehood and Rash Charge of *Bold-faced Lye*; these words of mine be in the last Paragraph of the Book, and not immediately adjoining to *S.E.'s Lying Propriety*; but to other Expressions about G.F. (not proper to be given to such a Man as he is,) will have been excused; *Viz. A little farther in Section and about that of J.C.'s That it was Christ's Life, and not G.F.'s; but Christ's Life is not properly G.F.'s more than in common, as a Christian, and for S.E.'s Lying Propriety; It hath been said by G.F.; It is not right to make a *Man an Offender for words:* Also I have in Manuscript from one eminent among you, who saith to me, *Thou knowest but one Birth, the rest that is there is but one I cub;* (which Assertion is more like a *Bold-faced Lye* than what thou termest of mine) with other high Praises of S.E. and more I could mention, but these I take to amount to *Credit or Excuses,* if not to *Violation.* And I S.C. do not think that thou hast proved T.C. a *Lye*, or guilty of *papable or bold-faced Lyes*, for all thy rash Spirit hath led thee so often to falsely accuse me; for were all them words but intimate true about G.F. &c. denying the *Babbel's Judgment*, I could not be guilty of being mistaken in G.F. &c. (as I said) I was in thy selfe which I shouldest be glad to be; for according to the Definition of a *Lye*, (by one eminent among you) *it is a wilful and known Falschood on purpose to decease, which thou canst never prove me guilty of;* and therefore what of *bold-faced and papable Lyes* thou hast wrongfully charged me with, is on thy selfe.*

And as for thy hard Speeches and terms of me, &c. (and high praises and good words of your selves and works) which you be very free of, they be only words, and so but wind. But for thy essence at the time of publication of *Babbel's*, &c. If as thou saith, *the Devil had an Advantage*, it was given him from G.F. &c. *Universal Spirit at his bidding*, also by the same in him here, but not by me intended for the hurt of any Persons, and thy intimating by using the word *VS.* that I intended thy harm or Sufferings to Friends or any Persons, it is false, and more truly deceiptive to be termed enmity, than any thing in *Babbel's*: for I hold strict Principles to persecute any for differing from me in judgement or Practice, and bid you that Discerning and Judgment as you pretend *to have both,* and look deeply into *all Occasions*, you would know otherways, & dare not say it yet you have not endeavoured to devour either honest Friend's, by the same Spirit your selves are cast up with, neither did I dispose of any *Babbel's*, &c. but to such as I thought were

not the difference; and never shewed them or spoke about them to several Friends I had frequent conversal with, also denied them to *Time* that had printed it, but since thy self and more sick of G. F.'s Men of War have foreseenings, that hath occasioned my further publication. But you should not have given such publick Proofs of your Envyes you have done, by your publick Declaration of *Antiroy*, by name (in *British-Fair time*, in a Meeting before hundreds of Strangers, and many Enemies to Truth) for a *False-Prophet*, &c. whereby to informe People against him; for how could you do him more Injury than to render him so offensive to the Nation, as a False Prophet is, for a *Papist* may be an honest Man, and I hope some of them Christians, but a False Prophet is neither. Also consider that wicked Book, or Judas Kifs, of yours, Entituled, *Peaceable Advice to the Presbyterians*. p. 7. It is worth your Consideration: That if those Preachers (i.e. The Presbyterians) continue to stirr your partie in Arms, they have not much of Self-Interest,—being seckedl their Places — wherefore they seek not to involve the Nations in new Wars rather than ill be thus deprived; and other Intimations of their Fighting and stirring to War, considering the Circumstances those People be under, and the timimg it at wicked Book; the like I know not lately, for it seems to out do *Haman*; for he had not the Face to pretend kindness to the Jews, whom he sought to destroy, but only pretended advantage to the King, but you in your wicked Book flatter them with pretence of peaceable Advice, and incourage their Adversaries to devour them: There is one that sees in secret what you do, and will reward you accordingly, and your twining (*Ivy like*) is known; I cannot here express my abhorrence of this base Action; the true *Christian-Quaker* scorns such ways to provide Sacrifices to save themselves, and this hung out in the Streets in *London*, least you should not be enough taken notice of; consider if herein you have done as you would be done by; you would not take it well the *Quaker Unmasker* should be so exposed, (you would say it was *Hams Nature*) but your daubing is seen, and your Mortar known, and as blind and deaf as you would intumate I am; yet I can see this is not according to Truth, and I pray God keep me out of Unity with this your Universal Spirit, who is the persecuting, perfidious, revengeful *Papist*, and raving, destroying Beast, as in your 13th. page you say I am.

S. C. p. 2. *For all your hard Speeches against the Lord and his Heritage.*

But *S. C.* thou dost not shew me where or what these hard Speeches be, neither know I of any, unless *G. F.* be that Lord; indeed one of your antient Ministers say, I have abused the best of Gods Servants, (which must be either *G. F.* or *S. E.*) and so leave no room for *Abraham*, *Job*, *Jeremiah*, or *Daniel*, &c. to equal him.

S. C. p. 3. *Those objects that they are more afraid of the publication than ashamed of the latter.* But *S. C.* for that I cite *G. F.* his reasons he gave for fear of Opposers and bad Spirits getting Copies of it, as also the wording the latter Canto in the last print, that it may be against a particular Measure to give up or bear Duty with the general; that *G. F.* &c. would not have known, but differ in all, as is fauored in p. 12. *Books*; also that is confirmed by your endeavouring

ring to compel all to worship your Image of G. F's Orders : and in your *Accusee*, &c. Introduction, p. 8. you say, *Not a Liberty from the Yoke of Christ, nor from Unity or good Order in him, —— nor a Liberty to set Conscience against Conscience*; Now these, and many more higher Titles and Dignities are given to G. F's Laws : who cannot so a'fore them, and be at Unity with them, you say, *are out of Truth, and stubborn, and wilful, whom the Universal Spirit cannot receive*; for if they had but the least measure of the Spirit of God, you would have Unity with them, therefore no Liberty for any to pretend Conscience to dissent from G. F. his Laws, *must be all of one Mind, and judgment with G. F.* his Meetings : what is that less than to give up all, if it be the Mind of the Meeting ; for they say, *The Spirit doth not contradict himself* : but in the Apostles days, it did allow one to keep one day above another, and another, every day alike ; may, the Apostle could Baptize, yet said, *God sent him not to baptize* ; this was not *Rantia* then, nor is it now with the true *Christian-Quakers*, nor was it so with E. B. and J. P. as is manifest in the 1st. ed. 3d. *Babes*, &c. therefore who ever would be at Unity with G. F. his *Universal Spirit*, sit down and count your Coll, if the Mens and Womans Meeting's resolve on such a Judgment as this from *Babades*, you must be at Unity, that is, *giving all Spirits, As and Temporals, or else are err'd, and here is not the least measure* ; for they say, *They must be all of one Mind, cannot be otherwise, and all speak the same thing, and they be the Body and Church of Christ, and have received Power, Discerning, and judgment to determine in the Affairs of the Gospel* : and yet S. C. is offend'd with me because I say the Principle is according to G. F. his Mind, only the worl'd the last Clause, and subscribing it to make it publick : they should have believed it was so wrote in Heaven, where the Bad Spirits could not get Copies of it ; indeed the latter Clause is too much naked truth, it shd. have been put in some more subtle Terms (as some here can do) like their *Answer* : But for giving up to G. F. &c. a Minister said, *If they had a Revelation that they might think fine* — but if G. F. should deny it to be of the Lord, they should be subject to the law from the earth, as one in Christ before them, but they may find a Prophet was torn in pieces for disobeing the Word of the Lord to himself, and being led by an Old Proprietor, who pretended the Lord had spoke since to him. And it is evident in their other Writings as well as this *Babades fulness* that particular men shall submit to the Judgment of G. F. &c. nay, it is such a Foundation Principle with G. F. &c. that they will not admit them the least measure of the Spirit, who are not of their Mind : you must give up, or out of the Synagogue, &c. against you I daresay, for that must follow if it be not with or according to their particular measure, then it will be against it, therefore that latter Clause is a Judgment which G. F. &c. will the worl'd of, is the naked Truth and least of their Principles. But for all *E. Paul* his says, *They are all of one Mind* ; I say, *I. C. Marshall says, He has many Testimonies, and he is a Quaker, and Hearer of the Truth* ; which is more in the plain sense.

S.C. Pag. 3. Faith, know'ryou might reflect upon it [Viz. The Barbadoes Judgment] in somethings we coul'dnt find by: Why *S.C.* art not thou so plain as to tell what those *Some things are*; and same page *S.C.* saith, they *might possibly exceed in the Method of Proceedings*: For as much as *T.C.* is termed one that hath made so many sort of Eyes, I expected that *S.C.* would C to have convinced the Reader of my Error, and for clearing *G.F. &c.*) have come forth with some plain and clear Testimony or Disowning; but on the contrary, I find none, only he admits *they might exceed in something it might be reflected on*, but he dare not say *they did exceed*, or in what things it *might be reflected on*; I take it to be for fear of not speaking the same thing with *G.F. &c.* therefore Steven, I see no cause to alter my Mind about *G.F. &c.* for I did in *Babets*, significie as much, that *G.F. &c.* did differ from their *Barbadoes Church*, and dislike the Proceedings in some things which I mentioned Particulars, more than one, as the subscribing or publishing it, also the latter Clause, which is more plain than *S.C.* hath done, and had you naked Truth on your side, you would be plain to shew what you own or what you disown.

S.C. Pag. 4. Thou seemest highly offended at the kind and friendly Language of *G.F. &c.*

No, It is their Flattery and high praising them I am offend'd at (which is little better than crying *Peace to the wicked*) when they shoul'd sharp'y reprove them, as the Apostle did, and as *G.F.* and his Party do others, who cannot against their Consciences give up (*as the Barbadoes Church have done*) and for not bowing to your *Image, G.F.s. Laws* but because these can bow, therefore you say *they aim at the best things, and have Life, and shall be brought to New-Jerusalem*. *G.F.* his Laws seem (with some) to be such Keys or Picklocks to let into Heaven, that if you will but believe what they say, no fear of Admittance: Whereby *G.F. &c.* are manifested to respect Persons, which is committing Sin.

S.C. Pag. 5. Then seemest to quote my words, tho fallaciously, to make a seeming Opposition.

If they be wrong cited, shew me wherein I have either added or diminished, but that thou dost not pretend to, therefore I may conclude they be truly thine; but if thou adst any private Interpretation for them, thou ought'st to have explained thy self: for I have not said whom thou meanest, nor mentioned Persons, but the Paper: but it had been more for thy Credit, and that was my intent in it, to have owned the Opposition rather than Agreement with such Opinions and Practises; but the best thou canst make it, there must be *implicite Faith and blind Obedience* in the Case: and it doth confirm me in that Mind that you have endeavoured and obtained it as by this *Barbadoes Churches Judgment*, and the kind Acceptation and high Commendations returned them therefore, also thine and *R.R.* his excusing them, when at the best it must be admitted they understand not what they signed, but had done, as said, Viz. given up all to *G.F.* his Universal Spirit, which is his Party in the Mens and Womens Meetings, to believe and act as they require, which hath been long since seen and testified against by some who therefore are put into such frightful Skins as Strange Beasts to be worried, and make the Innocent

Innocent afraid of them : and it is no wonder that C. F. &c. were so ten'et et c., and so highly praise and flatter them : But I am sure, were they come in (by the right way) where G. F. &c. say they were, they would have been able to know (from the Truth in their own Hearts) what to Belive and Sign. And seeing thou canst not deny, but there is ill meaning, as well as not well worded, and I did not say by whom ; nor hast thou proved any Falacy in my citing thy words, therefore the Falacy is thine : For I suppose the Drawers up were alio Subscribers, and some of those to whom G. F. &c. wrote such Commendations, and gave such high Places to : But this doth manifestly prove J. Field, &c. False Witnesses ; who say, *They be all of one Mind and Judgment, and all speak the same things* : But this high grown *Parabadoes-Church* have said that you dare not speak the same, nor own to be of their Mind and Judgment, but do pretend you are against it : therefore take it which way you will, your Unity is broken, and J. F. &c. False Witnesses, or you must own the Judgment. And G. F.'s Assertion is by this proved false, *Viz.* *Those that the Mens and Womens Meetings in the Universal Spirit of God, have not Unity with, are erred from their Measures* : For this Judgment was said to be according to the Universal Wisdom of God ; and G. F. &c. say, *They be manifestly declared to be the Epistle of Christ, — worse with the Spirit of the Living God* : and yet several now in Unity, say they disown this Judgment, as W. Gibson, &c. This was the Act of Mens and Womens Meetings ; and several have no Unity with them, yet are not erred from their own Measures ; but those that have Unity with the said Judgment, *they are erred*. Also this Judgment was signed or consented to, either according with, or contrary to the *Universal Spirit* ; and it is most likely it was, according to G. F.'s *Universal Spirit*, because by a general Consent ; and is said in the Judgment, to be so : But here G. F. his *Universal Spirit* hath erred ; he so often mentions, and says, *All must be left to*. And this doth prove what I affirm in *Babels*, &c. p. 11, 12. That G. F. &c. *Universal Spirit* is not that of the Apostles and Antient Friends : For the *Universal Spirit* of Christ leads into *Truth*, but this hath led into *Error*.

S. C. P. 5. *I marvel T. C. should labour to make believe that G. F. &c. own the the Matter of the Paper, — and then tell a quite contrary Sto. v; & acquits G. F. &c. of the Matter, — and tells that G. F. &c. differ from the Subscribers.*

I wonder thou shouldest make such a marvel at so plain a Truth, *That G. F. &c. do differ from the Judgment of the Subscribers* : But thou hast not told what, in the quite contrary Story is, that T. C. tells ; but that I am satisfied thou canst not tell, therefore it remains as one of thy *Forgeries* : For two may agree in many things, and yet not in all, but differ in one or a few, as I said, p. 12. *Babels*, &c. G. F. and the Subscribers do differ, and shew in what, *viz.* a particular Measure, if I may not agree with, or be of the same Mind and Judgment with the general company, so it doth, as S. C. says ; I add my *Amen*, & herein agree with the *Parabadoes-Church* : But it doth not therefore follow, that I agree with them in the whole Judgment. I agree with thee and G. F. in some things ; but it must not therefore follow, that I acquit you of all things wherein we differ. And thy Assertion is false, to say,

that I acquit G. F. &c. or tell a quite contrary Story, for I have done neither; But it is S. C. that tells the quite contrary Story, who would make us believe that G. F. &c. have disowned the *Judgment*, and yet in p. 1. say, *Our Judgment, or the Judgment we take part with*. For I never did affirm that G. F. &c. own'd all the *Judgment* and whole Proceed thereon; nor that he own'd and disown'd the same thing, but by his high praising them, &c. Also his words confirming the *Judgment*; for they say, *It is according to the Universal Wisdom*; and he saith, *all are to give up to the Universal Spirit*. These considered, they are so far from a *Denial*, or *Reproof*, that it is Confirmation that G. F. &c. did own it: Also thine and R. R.'s so il nader and cautious detecting it, *Viz.* *S. Merlin we could not stand by*—and, *possibly they might exceed*. But in *Babes*, &c. I have allowed G. F. as much dislike, or more, than thee. For I say, they were against subscribing, and publishing, and against the wording it; but never (as thou falsely saist) tell a quite contrary Story, nor acquitted G. F. &c. only shewed that G. F. &c. will not admit that any have the least Measure of the Spirit, that submit not to his Laws, which the latter Cluse of the *Judgment* doth admit of, and is proved true by the Experience of many, also the consequence of this *Judgment*.

S. C. P. 7. *A spirit hath entred you, that is refreshed at anything that is a grief to the People of God, and grieves at that which is our joy and Comfort.*

S. C. This is false, I am not refreshed at any such things, but troubled that you who have, and do declare such a glorious Truth, as *That every one must know the Lord their Teacher, by his Spirit in their own Hearts or Consciences to themselves*. And yet you will drive them that will not follow you (contrary) or before that lead them, after, or into your Ceremonies, yette must be *Sins of Perdition*, and all black Characters you can find, to vilifie them. This I term *Imposition*, which I find you are greatly guilty of, and am grieved at: And if it be (as it seems by your words and actions to be) your Joy, I am grieved at it. But for such as think they have Peace with God in conforming to G. F.'s Laws, I condemn not; only the imposing them on others, not so perwaded.

S. C. P. 7. *For S. E's Paper, we do see it as a Fruit of general Enmity against us, in a People.*

Were there no other Proof than this false Charge, it is sufficient Evidence, that you are not guided by that Wisdom and Power you falsely pretend to, this is so palpable, false, as before mentioned, and it proves to me, that it is an Image, and not *Truth* and *Righteousness* you plead for, and be resolved to uphold, by indirect and false ways. But I confess, I am at Enmity with the proud Lording *Pharisaical Spirit* that hath entred many: but not any prejucie ag: inst, but love to the People in general, and that *Truth* they profess; neither would I willingly do any thing that should grieve the honest Hearted among Friends, although such as may differ from me in some things: and I have, and shall receive it kindly from any, if it be that I love do advise and administer me of any such Practices: as to make *Friends* and *Lords* over mine, or any ones Consciences: and if any did others charge me wrongfully with *Rantism*, and *boxings*, and *crackling*,

truckling to the World. I have (to my Understanding) endeavoured to Advancen an Honour of that Truth you profess (*The Truth in the Cross*) ; and if I am mistaken, then I ought to be pittied ; but not treated with such hard Language, as you have done : But a Concern hath been on my Mind long since, to see how zealous you were for Forms more than the Power ; also for the Pityfication of those Testimonies of *J. S.*, & c. And to bear my Testimony against your Cruelty against your Brethren, *J. S.* and *J. W.* &c. who, I can not understand, you can justly charge with any Evil, only *Matters of Conscience*, which they have faithfully maintained the Liberty of.

S. C. says concerning *S. E.*'s Paper, or Falsie Prophecy ; *Drvers did reprise against it, before it was done, and after.*

Here thou seemest to be more honest than many, or *S. E.* himself ; for thou seemest to condemn the Paper in general. But his *Recantation*, published by thee, seems only to disown some particular words, *i.e.* [*That it was the Word of the Lord, that he shoulde dye that Year.*] i. e. *J. Story.*] Herein he confesseth himself a *Lying Prophet*, but no thank to him for it : What should we have had, if *J. S.* had dyed in that time, as was likely. Also this is the Aggravation of his Crime, that it was so long under Consideration ; and as I hear, before *G. F.* and his Wife, and also delivered in Writing by *S. E.* to *J. S.* Solemnly, with Warrantes of his Party : And yet his *Recantation* so deceiptfully worded, as to infiniate it but, *neglectfully* words, *speak unadvisedly*, *Viz.* *Which I speake -- in an angry Spirit* ; — *were my own words.* And hereby it is manifest that *J. F.* is a *False-Witness, Above me of one Mind.* Here is no Intimation of any Writing, but on the contrary, *Holy Spirit* : Nor doth it condemn any of the rest of the wicked Stuff in it, which is from the same Master that set time for *J. S.*'s dying : and I look on the Deceit that is in that *Recantation*, to be as great as the Falacy of these Words. And I fear, those who had the mending of *G. Whitehead's Letter*, have had the working of this also : It is so *Two-Fac'd*, like the Letter to the *Barbadoes-Church* : Also the other *Idiot-rots Stuff* in his *Prophecy*, I find most of the same in other Letters of *J. S.*'s and *J. W.*'s Persecutors. In *Westmorland* also, the sixty six's *Meeting* ; Something importing much to the same Effect, *Viz.* *Therin will you acquit your selves in God's Sight.* Whereby it is manifest what high Esteem and great Authority you ascribe to your Orders ; that the bare obeying them can acquit in God's Sight. This is not much short of the *Barbadoes Judgment* in the first Position. And as for that *Bull*, or *Judgment* of Sixty-six, I am as hard to believe it was in the Name, and Power, and Wisdom of God, as I am to believe the *Barbadoes-Church's Judgment* was, for all so great a Host of Signers to it : But I hope it may be with many of them, as thou seemest to say of the *Barbadoes Separates*, *they must be inspired by the Drivers up of it.* And by the *Barbadoes Judgment*, it is proved, that a *Meeting*, or *Church*, or *G. F.'s Universal Spirit* have errred : So may also a Sixty-six *Meeting at London.* Therefore it is more safe to be guided by the *Spirit of Truth* in our own Hearts, than *Papers* or *Orders* from *Meetings*, altho they may term themselves *Elders, Pastors, and Overseers.*

S.C. S. E. was mistaken, ergo G. F. &c. and the People called Quakers, are led by a wrong Spirit; and will, and must fall.

Here, Steven, thou makest a Conclusion which is not mine, nor did I publish it on any such account, but to caution Friends of leaning on the Judgment and Sight of others, who pretend to be Eyes for the Body. But Steven, thou art driven to the old shift of *Malignitators*, to hide or cloud themselves into others company for shelter: Therefore thou would'st periwade Friends, Viz. the *Quakers* in general, to espouse your corrupt Cause; and to effect it, are driven to that pitiful shift, to falsely accuse, and put into frightful shapes, Viz. (are Enemies to, and oppose Truth) *A fruit of Enmity against us as a People*. Whereby covering all your *Pride* and *Deceit* with pretence of *Truth*, and the discovery and opposing of your *Apostacy and Impositions*, Enmity against the whole Body of the People called *Quakers*; when as it is quite contrary; for they who have seen the Testimonies of *J. P. &c.* published by me, p. 27. *B. F. to G. W.* Not against any Man for doing as moved; nay, if he do but think so, and be mistaken; I would not have him leave it till he sees better.

Therefore let none be begotten into Prejudice by such Engines of Satan as this S.C. is: For I Judge not, nor Condemn any Person for their Judgment and Practice, that differ from me, that is not Breach of the revealed Will of God, and have often certified as much. I only contend against Mens setting up themselves as *Judges* and *Lords* over others Consciences, (which they do, that impose any Form to be believed or practised of necessity to Salvation) which is not in Scripture, or by the Light in the Conscience so manifested: for thereby they render God a hard Master, *To recap where he hath not sown*: And the use I make of S. E's *Prophecy*, (as he hath been made to confess his Error) is that; so in time, may others: Therefore none like dead or senseless Creatures, bear all that is laid on you by men, without any sense of a Burthen. For all Exaltedness, and Roughness, and rash Judging, and Condemning others, only for differing in Circumstances, is not from the Lamb, who must overcome, but from a *Gentle Lordling Spirit*, which Christ said should not be among his Disciples.

A S for Richard Richardson and his many Reasons, (who pretends to be so well acquainted with the *Monks*, p. 17.) he seems to be a Man that hath little to do but pick Reasons; but cannot pick one good one out of all G. F's &c. Letter, to prove that they have disowned, or denied, or reproved the Principle of giving up all, *Spirituals and Temporals, or Power therein, ascribed to the Womens Meetings*, or reproved the Subscribers therefore, only as aforesaid, the wording and subscribing it, also the latter Clause: but not bid amend, or repent, but highly commended them.

R. R. p. 13. *Publish it contrary to promise, (i.e. the Judgment) if it were difficult; which is as clearly done in these twelve Reasons, as Spiritual Things can be expressed.*

Here R.R. would insinuate, that I promised not to publish it; although he doth not say so. But I never made any such promise, therefore his Insinuation is base and false: and I fear, thou hadst given up to the *Womens Meetings* thy stock of Reason and Honesty, when thou affirmest thus. Had T.C. affirmed such a Falshood, how many *Bold-fac'd* and *Palpable Lyes* would that *loving and tender S.C.* (as he pretends) have called him. Were not those Spiritual Things that *Paul* treats on in *Galatians*: *When Peter came to Antioch, I withstood him to the face.* And; *Whi hath bewitched you?* Who but one, Ear-houred to be a Servant to *G.F.&c.* dare so affirm. For *R.R.*'s own Scriptures he cites to vindicate his Master *C.F.* *Acts 3. 17. I know, through Ignorance you did it.* But he might see but two verses further, the Apostles says; *Amen and turn, that your Sins may be blotted out.* But as exact as *R.R.* was in picking Reasons, he could not, or would not pick out thole Reproofs, because not for his Masters purpose. Also in *Corinthians*, 2 Epistle. C ap. 21. vers. 3. cited by *R.R.* The Apostle says, *You are our Epistle, wrote in our Hearts, &c.* But this was not wrote on such an occasion as *G.F.'s, &c.* was, but quite contrary: for *Paul* having in his former Epistle been very sharp with them, and brought them to sorrow, as in *Chap. 7. Vers. 8. Though I made you sorry with a Letter, I repent not that you sorrowed to repentance.* Now after he had brought them to a sense of, and repentance for their Evil; then in this second Epistle, to comfort them, he expresses his Love and Affection to them; and says, *You are our Epistle, wrote in our Hearts, &c.* which relates not to their State in Heaven, but place in his Affections, to manifest that it was Love and Care to them, that made him be so sharp and plain with them. And had *G.F.* done so at first, to have brought them to Sorrow and Repentance, and then afterwards comforted them, it had been more like *The great Apostle of Christ; who had the Care of all the Churches laid on him, and who refresh'd the whole Church of God:* as some of you say *G.F.* hath; with many more high and unfitting Titles given him.

But *R.R.* and *G.F.* do wrong apply these Scriptures, and divide not the Word right, but flattered and magnified the *Barbadoes Church*, when he ought to have testified against them; as the *Asian Churches* were; and as *Paul* did; and as *G.F. &c.* do treat those that (for Conscience sake) cannot adore his *Womens-Meetings*, as *C.Taylor*, and *S.Eccles* have done, as from *Oracles of Divine Breath*, and *Gods great Ordinances in the Church*: and many more high Dignities are put on his Laws, which properly belong to Christ: And those that cannot be at Unity with such Idolatry, they treat with all the black Characters and Marks of *Sons of Perdition*, that can be found in Scripture; as, *Rebels against the Lord, Enemies to God, and all that fear him; accursed from all Eternity to all Eternity.* And all this for no known Sins; only (as aforesaid) for a *Nonconformity*. But this *Barbadoes Church* mind the best things, and are *Christs Epistle, wrote with the Spirit of the Living God, &c.* And yet *S.C. &c.* are enraged against *T.C.* because he doth not believe this to be a Denial or Disowning the Principles of giving up all to the *Womens Meetings, &c.* When as *G.F.* says in confirmation thereof; *The Universal Spirit*

it cannot receive those that be against them, but term them stubborn and wilful, and say, they have Unity with the least measure of the Spirit of God: whereby those that are not at Unity with them, have not the least measure; if they had, they would have Unity with them. For they have declared (particular Persons by name) out of Unity with them; which is the highest Excommunication, and greatest Severity their Power (at present) reaches to; for Dissenting from their Forms and Customs.

R. R. Like perfidious persecuting Papists, to deliver us up to the Secular Powers, to execute their Spiritual Revenge.

Now S. C. Is this your Spirit of Love and tenderness, as thou speak'st of? It seems this is but your Little-finger; therefore, I pray God, keep all his People from the weight of your Loyns. Who persecute now? See what S. C. says in the first and second pages; *It seems the only time the Devil could have taken, — It is manifest to be the Father of Lyes who set thee on work:* and much more to the same purpose doth S. C. exclaim against me. But for saying, that *it is a large stride to Rome;* and *Bare-faced Popery;* the Principle which S. C. dare not deny nor maintain; and yet the same Persons pretend a *Spirit of Love and Tenderness, and Desire of Salvation,* with all their hard Names. Were not these men blinded by doting on their Idol, G. F's Laws, they would be ashamed to manifest themselves such chief Master-workmen in *Babel;* so confusedly to overthrow their own work, and bring it on their own Heads. What can they do to make me more obnoxious to honest Men, than to render me a *perfidious, persecuting, revengeful Papist?* I pray God open your Eyes, that you may no more so uncover your own nakedness: you have manifested your selves Servants to the same Master S. F. Prophesied for.

R. R. The destroyin' Beast rages, and strikes his head, because the Apostle did not lay waste the Churches of Asia, &c.

By Destroying Beast, he means T. C. who says not one word against the Apostles: therefore now who *Bare-faced Liar?* Also it seems, that he accounts sharp reproving for erroneous Principles and Practices, and discovering in them (if among those at Unity with G. F's *Womens Meetings*) a destroying the Churches. But then how have they destroyed T.C. &c. by their terms of, *destroying, persecuting, perfidious, revengeful Papist.* And C. Taylor in pag. 4. saith, *This Cursed Spirit of Satan hath enured the heart and soul of W.R. and his abettors.* This is their Spirit of Love & Tenderness to those who cannot give up all to the *WomensMeetings:* But to those that can give up all; *You aim at the best things, and are manifestly declared the Epistle of Covetise, wrote with the Spirit of the Living God.* O gentle, meek, and impartial Men, that we must submit to as Gods Overseers: But if to respect Persons, be Sin; I think that these Men be highly and wilfully guilty thereof.

R. R. p. 14. Would Entitle Churches to them, whether they will or no (i. e. Miscarriages.)

If these 82 Persons at Barevalves, who can so freely give up all; also being Meetings

ings of both Men and Women, be not a *Church* (in G. F's esteem, whom he so highly magnifies, and they are so at Unity with his *Two-faced Spirit*;) Where shall we find a *Church*? Therefore R.R. that is another (as S.C. terms *bold-faced Lye*, to say, *I entitle them to them whether they will or no*: Is it not their own free Act, and said to be *a recreable to the Will of God*. Also I. Field says, *we are all of one M. ad. and Judgment, and speak the same things.* There is no need for me to entitle you to the *Judgment*, you having entitled your selves to it S. C. p. 1. says, *Our Judgment, or the Judgment we take part unto, &c.*— Therefore it is G. F. I. F. and S.C. that have entitled you to it, and not I: But you must either own the *Judgment*, or disown that false Assertion of I. Field: but if you will not, (the honest hearted among you, I hope, in y^r fee, and be no longer beguiled with your false and presumptuous pretences of *Power* and *Wisdom*: and mind the Spirit of Grace in their own Hearts, to be their Teacher and Leader, and not your *Orders*.

R. R. p. 14. *Himself a sure Finder, who never found that England ground under the Pope in Temp'als.*

There are none of these words in all *Babes*, &c. But on the contrary, I say, p. 9. *This unlimited Power was one of the heavy weights in the Popes rule.* Therefore R. R. doth not only fully accuse me, but it seems to be wilfully because I say quite contrary: therefore, if any may be termed *Bold-faced Lyes*, let *surest* give it to his Brother R. Rich *wifm*.

R. R. *Dash her net sic it nor feel it neither, can be pay Tithes so freely?*

It is a wonder to me, when I consider how many have been encouraged to deny or refute Submission to Authority, on preterce of Conscience: and such account ed faithful and valiant Friends, who submit or give up to G. F's Laws; but for being subject to the Magistrate for Conscience sake, that is accounted submitting to the *Pope*: That Conscience may be a good Plea against a Magistrate; but no Liberty of Conscience for to vary one jot from G. F's Laws. I say, whether would these People drive, had they *Ro o w*; they be so angry with any that will not be G. F's Allies; as R.R. says, *King John was probably repudiate the Pope white Aff.*

R. R. *Whose Ox, or whose Ass hath been taken by any of our Meetings.*

If by the word *any*, he means Persons; then boast not I pray, for Teachers among you have wronged some of more value than several Oxen: But you are but now securing to your selves the *Power*, and not on the executing part. But your *Peaceable Advice to the Presbyterians*, is a fair Bill to deprive them of more than many Oxen.

R.R. p. 15. *If he meanes, there [is] no Law in the Presbyt. for Women's Meetings, but against them; I would ask him if it is *Scripture*, and if not, *Scripture*.*

I mean (not two-faced, like G. F's &c. I refer to *Robbinet*, and his *Vindication*, and thy Brother S. Eccles Reconciliation that in the pop. *Catholick Lawyer*. But why hast not thou proved my Contentions, as I have done yours. The Script

tures prove not an *Unlimited Power* to any Man, unless to such as *S. Eccles* and those who have given up all Reason and Conscience : Somethings might be allowed for necessity ; but that in *Joel*, say, every Family apart ; but you will not let some enjoy the Liberty of their Consciences with you ; and if for peace sake, they meet apart, then you nick-name them *Separates*, as you did the *Westmoreland Friends*.

R. R. p. 15. says ; *T. C.* being one that raises up *Strife and Contention*.

I only strive and contend for *Liberty of Conscience*, and against *Compelling*.

R. R. p. 16. Calls them, *Your own Orders and Traditions*, which (faith he) I fear, you take more care for than the *Truth in the Heart*.

When any doeth, or denyeith any thing, not from *Inward Conviction*, but because *G. F. &c.* so order, or it is the Custom or Practice of Friends ; such I call *Your Orders*, and do know there be too many such ; but do not thereby condemn any Person, or Practice, or Judgment that any doth in Conscience to God ; but as I have said, do believe that God hath many of his People among you ; I mean, such as may be contrary minded to me ; but not the imposing lording sort, whom I term *G. F's &c.* (and are now the ruling) Party : and I believe that *G. F's* Church increase more in Power and number than Christ's Church. Here is something for your Inquisition Officer, *J. Field* : and I expect as peaceable a *Kiss* for it, as that is to the *Presbyterians*.

R. R. p. 16. Do you confess your selves weak, and tender Consciences that can not so easily part with your antient Services allowed by the Law of God.

For Peace sake *T.C.* will be content to be accounted weak & feeble ; thou canst not render him viler than he is in his own Eyes and if I, and Friends may hold the free Exercises of our Consciences towards God, and not to the hurt of any ; I will not contend about the Name or Title of the Tenure ; thou may'st call it *Forbearance* ; nay, if *Indulgence* or *Dispensation*, as your *Elder Sister* hath done. But I cannot be out fac'd by such as thou art, that God commands or requires from me, Conformity to *G. F's* Laws, when I know to the contrary ; but yet can in condescension eat *Herbs*, rather than offend, when *Meat* is lawful.

R. R. p. 17. Instead of fear of old *Idol Sacrifices*, 'tis to be feared you pay them, lest old *Idol Sacrificers* sacrifice you.

Although it be said, *Answer not — according to his folly* ; yet I may now answer this *Inquisitor R. R.* that I was not in any fear, or likelyhood of being sacrificed, as this *Ishmaelite* terms it ; which I take his meaning to be sued or damaged ; but on the contrary, knew that such *Inquisition Officers*, as thou and *J. Field* are, would think to defame me, what in you lay ; and for Tryal and Manifestation of your Spirits, I was free to say what I did to *J. F.* And for your own sakes, I should be glad if thou and thy *Company* had no more in fear of being Sacrificed by *G. F. &c.* or loosing their favour than I, or do any thing for fear of Men. But one reason wherefore I paid (that so often mentioned) as *Typhs* was as a witness that I was not taught my fear by the Precepts of *G. F. &c.* nor receive his Traditions for Doctrines, and that I had not sacrificed all my Faith, Conscience and Judgment

Judgment to his Orders, your *Idol*, to worship, that as too many, both small and great, do ; nor was I afraid of his Men of War's ; such as thy self, &c. making a Sacrifice or Feast thereof, but as a Testimony against your *Impostures*, and that the God of Heaven had, and would brea' off the Yoke of your Laws off the Necks of his People, notwithstanding your boasting of the greatness of your Strength and Number. God hath a People among you, whose Unity stands not in being all of one Judgment or Practice in Forms or Ceremonies, but in Conformity to Christ in the inward man, and their fruits will be Love and Meekness, Patience and Charity towards each other, notwithstanding some differences ; and this Unity, all your *Evil Inventions* cannot break ; and the dread and terror of this day of the Lord causes you to rage, but your days are numbered, and are but the number of a Man, and in the Power and Region of Darkness : *As you have done to others, shall be done to you.*

R. R. p. 17. *A Professors Book was write, — — — to retire and hide them selfe because the Lord — — — called to it.*

If this Professor was mistaken, so may G. F. &c. Therefore it is more safe to be led by the Spirit of Truth in our own Hearts, than the Books or Orders of others ; although they may say the Lord called, or moved them to give it forth as G. F. &c. have done.

R. R. p. 17. *You joyn with that Spirit.*

No It is your Party that (would impose Books and Orders on Friends) joyn with that Spirit ; we be for the Light or Spirit of Truth in the Heart and Scriptures, before G. F.'s, or any Professors Books or Orders. But see what S. C. say, p. 7. *Do you think this would not be sorry arguing, if turned on your selves : Who are Babels-Builders now ?*

R. R. p. 17. *Dost not thou draw back, (not draw on) by thy Doctrine and Example ?*

No, It is those that have taught, that the Light in our own Hearts is sufficient, and is the only Teacher and Leader ; and now draw from that to outward written Orders which draw back. But I press not my Principles nor Examples on any, but leave them to what they were at first directed to ; and this you call *Rantism* : but it was not so with the Apostles, and E. B. and J. P. nor with you in the beginning, nor *Babylon and Confusion*, as you term it. These were true *Christian-Quakers* : and were they now alive, and maintained the same Truths as they did in their days, It is to be feared, you would persecute them as Enemies to God, and all that fear him, &c. as you do others.

But J. P. said, *That Church-Power that can spare the Hypocrites, who comply with Outward Conformity without Inward Life ; but lights heavy on that which is tender and shie, is not the true Church but counterfeit.* Behold your selves and Church-Power ; (G. F. and S. Party) witness your severe Judgments and evil Characters (as in the 1st. 2^d. and 3^d. Parts of *Babels*, &c. to them that in Conscience cannot conform to some Ceremonies among you : and G. F.'s &c. Com mendations and high Praises to the Barbadoes Church, notwithstanding their di

irractive & ericnien Judgment; but because they are willing to give up all to (G. F. &c. Meetings) *Spirituals and Temporals*) they say, *They aim at the best things, & are the Epistle of Christ, wrote with the Spirit of the Living God.* This Judgment you pretend to disown: and W. Giblin said, *He had as many Testimonies against it, as hairs on his Head.* And yet I. F. says, *Your Unity is in the Eternal Spirit, and all speak the same thing, and are all of one Mind and Judgment.* And W. P. says, *It must be so, cannot be otherwise.* Now therefore, you must either own this Barbadoes Judgment, or I. F. a False-witness. If what I. F. hath said, be true; then you are at Unity with the Judgment. If you be not at Unity with the Judgment, then I. F. is a False-witness, and not a Minister of Christ. And S. C. as for thy publishing I. S's and I. W's words about *Tithes*, it cannot effect your purpose, for to cause any Devision among the true Christian-Quakers; (about difference of Judgment or Practice, as I have often expressed) their Unity is not in such things, but in every one being faithful to that measure of Light or Knowledge they have received; they commit and commend to the *Word of Gods Grace in their own Hearts*; and only exhort and admonish; but not by railing Accusations, force and drive People into Outward Uniformity, where your Unity stands, and not in the Eternal Spirit: therefore in that I. F. is a False-witness also. For by G. F's &c. Letter, it appears they had Unity with the *Barbadoes-Church*, because conformed to *Womans Meetings, &c.* and yet were not in the *Eternal Spirit*, because of their *Erroneous Judgment*.

AS for those black Sins (of paying *Tithes*, and *marryng by Priests*) so often charged on T. C. by S. C. and his Confederates, (on which I. F. hath grounded his *Bull of Excommunication against me*) and say they have no Unity with me.

Also, one old Preacher among them, charged me publickly before a Meeting at *Bull and Mouth*, for dishonouiring and denying Truth about the manner of my *Mariage*; who should first have considered what Christ said, *Thou who art not faithful in the unrighteous Mammon, Who should commit to thee true Riches?* She ought first to have pulled out the Beam out of her own Eye, and then she might have seen thine more clear.

I may bless God that they know no worse by me. For could they charge me with what I, &c. know some of their Preachers are guilty of, the *World* should know of it. But if every ones Faults were writ on their Foreheads, it is doubted that S. C. would have cause to wear a Vail as well as others. The occasion of that Certificate from I. F. in p. 5. was as followeth.

About that time *Job Bolton* and *J. Field* (like two *Inquisition Officers*) came to me, and (like their Forefathers, the *Jews*) asked me many Questions, to which I answered, and they pretended kindness and much sorrow for me. Whereupon I asked them what they had to accuse me with: one of them answered, they could

not say much against me, only, that I was married by a Priest : (which was then about eighteen years past) wherefore seeing I had answered them many Questions, I desired them to resolve me one, *Viz. Whether one may not marry by the Priest, or pay Tithes, and yet be a Christian*: *I. B.* replied, *He believed there were honest Men that were Presbyterians, &c.* but would not answer, *yea, or nay*, to the question at my Intreaty : but *I. B.* said, *He believed it was my Principle* : to which I said, *It was so*. And on other discourse with *I. F.* the next day, perceiving he intended to publish it, did say, he might do it, I would not be ashamed to own it; therefore consented to his writing those words; but not that I expected that their intent of discourse was to that end. As for my *Marriage*, (my Wife was not then one called a *Quaker*) and I could not satisfie her (and some other, whom I had respect for) otherwise : who were possessed, that some called *Quakers* had taken advantage, and disowned their Wives, because not legally married.

To remove these doubts, I condescended to take my Wife in the presence of a Priest, and acquainted him that I did it not on any account of Religion, but to answer the Law: who very Christian-like condescended to me, that he would not say, or do, or require me to do or say any thing that I should be dissatisfied with, or object against: and we did (as aforesaid) before him, declarre we took each other as Man and Wife, &c. And I did, nor said any thing that was contrary to Truth or Scripture, nor was there half the Ceremony or Formality that is now practised according to *G. F.*'s Form. And the Person concerned shewed much *Charity* and *Christian Condescension* towards me; (too large here to insert) and did not (as *G. F.* &c.) deny Unity, and say *I was out of Truth*, because I could not comply to every punctilio in *Ceremony*. As for *T. C.*'s Judgment about *Tithes*, it is already pub'ick in *Testimonies*, and in the *Sixt Part of Babels*, &c. Also accords with what is in the *Third Part of the Christian-Quaker*, &c. by *W. R.* Christianly and largely treated on. And for that Passage that *I. F.* hath published of *T. C.* his paying *Tithes* lately, it is not proper to be here inserted. It was in requital of a kindness readily and freely granted by the Person to my self and another concerned, and not as *Tithes*, nor to avoid any Suffering on that account; but as an acknowledgment of the *Christian Condescension* of the Party. And *I. F.* hath falsely asserted that *T. C.* did evil in that Proceed of his *Marriage*. As he says, *For which there is no Example in the Holy Scripture*. For, there is *Precedent* and *Command* in *Scripture* for what *T. C.* did. And I have heard it said by Friends, *That they marry not, only are Witnesses*: So was the Priest (only with four of our Acquaintance) a Witness. And altho it is commonly said, *Marryed by Friends*, but more properly, *before them*: so was ours before the Priest, but not by him: And I know not, but he might be as proper a Witness as others. For it is common among Friends in *Marriages* and other *Cases*, they do choose *Witnesses* that are not Friends. And I do take the Ceremonies of time, and place, and proper *Witnesses* not to be a *Sacrament*, but *Civil*. But it is observable, that about the time that *I. F.* published this against me, *Ellis Hooke* was dead (the Clark of the Marriages) and had left a considerable Estate; and 'tis said, much of it was gained by Fees and

Gratuities about *Marriges*, which was more gain to him, than to several Priests in London, put together. This so profitable an Office, (as is thought) *I. F.* wanting, or coveting, might be glad of this opportunity, to gain the favour of *G. F. &c.* Also to make others be afraid of being so exposed, if they should let others have the Profits of their *Marriage Certificates, &c.*

And yet these Persons pretend, that they do not desire any to believe or practice, *but as the Light in their Heart teaches.* But when their Eyes be opened, to see into themselves, as they pretend they do into others; they will then know, that what they so much preach against, *Viz.* *Enmity and Blindness,* is in their own Houses. *And that while they busie themselves with the Motes in others Eyes, they neglect the Beam in their own.* And for *I. F.* to say, *Their Unity stands in the Eternal Spirit:* It is false; for it is manifest to be in *Forms, and needless Ceremonies:* For such as conform, and preach them up, have been, and are guilty of shameful miscarriages, and yet they are suffered to continue as Preachers, and no *Judgment or Excommunication* against them, as out of Unity, and they have received what they have given and spent on them of others Estates, & not from the *Universal Spirit of God.* Therefore, although *G. F.* says, *They cannot receive that which is against Mens and Womens Meetings: — they are erred from their Measures.* That proves that their *Unity stands in Womens Meetings, and not in the Eternal Spirit.* For some that have layn in Prison for their Testimony against *Tithes,* to the wasting the Estates of sonic they term *Heathens;* they have owned, and encouraged to the great Scandal of Truth.

And now *Steven,* I have replied to many of thy *Insinuations and Falshoods.* I admire at thy confidence in thy beginning, to charge me with *Enmity, Falshood, and Contradiction,* and prove none; but art guilty of it thy self in abundance, as appears by thy deceitful Pretensions of *Love and Tenderness,* and yet vent so much Enmity as is in the following Names to me, &c. *Viz. Enmity, Falshood, Confusion, Contradiction, Set in work by the Father of Lyes. Rantins Libertine Spirit. Bow and Truckle to the Spirit of this World. Hard and ungodly Speeches against the Lord. Deceit betrayed of reason. Robbed of Common Justice. Envious. Heady. Unruly Opposers. Fierce Despisers. Bloody and murderous Insinuations. Notorious Untruths. Refreshed at any thing that is a grief to the Innocent. Evil Design. Partial wicked work. Deaf Adder. Like perfidious persecuting Papists. Destroying Beast. Rages and shakes his Head. Like Atheists. Enemies to God. Grievous Imposser. Senseless Gain-sayer. Gross Rantism. Author of Confusion.* Besides many time over some of the same Expressions. Also, *A Lyer had need have a good Memory. Boldfie'd Lye. Palpa'le Lyes. Three or four Lyes.* If *S. C.* says some of these Expressions be not his; they be in his Book; and your Brother and Inquisitor *I. F.* says, *You be all of one Mind, and all speak the same thing.* Therefore they are as properly applicable to thee, *S. C.* as if spoke by thy self. But if this be your Love and Gentleness, what might I not expect, if you had Power. *C. Taylor* hath said, p. 5. *W. R.* *dath what in him lyes, to shew and let out the Life of his Brethrens Souls.* Whereby it appears that your Life is in *Lording over the Consciences of your Brethren;* that you reckon

reckon it let out, by any that oppose or detect you herein. And if I did G. F. &c. any wrong in the 1st. Babels, &c. It was, that I did not fully detect and lay open their *Spiritual Pride and Dominion* they endeavour after, over the *Faith* and *Consciences* of their Brethren, which is couched in their Letter to *Barbadoes*; — *Those that the Mens and Womens Meetings Have not Unity with, in the Universal Spirit, they are err'd.* But the *Universal Spirit* hath *Unity* now, as in the *Apostles days*, with the least Measure. Also in that *Doctrine* of J. F's, &c. That they are all of one *Mind and Judgment*, and all speak the same thing: Nay, W. P. says, *It cannot be otherwise.* But he was of another Mind when he wrote the *Adr. to Prot.* or many much deceived in him. In page 61. relating what is *inconsistant with Christian Religion*, — and displeasing to *Almighty God*. And in p. 62. says, *In that Opinions be made Articles of Faith, and injoyed to be imbraced as the Bond of Communion.* And so he tics at large, shewing the Evil of enforcing Judgment or Practice. And in p. 65. says, *We cannot forget the heavy Loss some Men made about the Observation of Easter-day; as if their Eternal Happiness had been in Jeopardy,* — *which was no essential Part of Christian Religion.*

But the Author, I hope, will give others leave to remark the Story of our Times and A'e, Viz. *The many accusations and severe Judgments, and black and bitter Names and Expressions given to some now for Matters of as little moment.* Also the high Titles and Dignities given to those Ceremonies, *Womens-Meetings*, and *Form of Marriages*, and some other *Necessities* of G.F. and his Adherents, as in W. R's *C-Q.* and *Babels*, &c. is larger mentioned, also before. Whereby it appears that they (G.F. &c.) are run into the same CAPITAL SIN, AND INCONSISTENT WITH CHRISTIAN RELIGION, and above all, DISPLEASE GOD, Viz. *Make their Opinions of necessity to Salvation.* For they are not content to excommunicate from their own Society or Unity; but are so unchristian like and uncharitable, as not to allow them the least Measure of the *Spirit of God.* And if you were in the *Eternal Spirit*, as J.F. falsely says, your Unity would not stand in *Forms*, and *Ceremonies*, and *Orders*. Although some might have been suffered for a season; as of the Hand-Maid *Hagar*, which gendereth to *Bondage*. But for any Man or Men, in this *Dispensation of Light*, to appoint what the Children thereof should believe or do, is but intruding into the *Inheritance*; and will in time (if suffered) endeavour to kill the Heir; thinking thereby, that the *Inheritance* may be theirs: but such have, and shall be disappointed, although they pretend they are *Promoters of Christ's Kingdom*; but they are *Opposers thereof*, and uphold *Bondage*. For although God may require a Testimony from some in some things; and those who were, and are faithful therein shall have their Reward. But that all must do the same things, unless they have the same Call, I deny. But they say, *If the same Testimonies be not upheld, it makes us and others that have suffered for the same, a Derision to the Heathen, and lay waste God's Heritage.* (But I say, *God can raise up Children to Abraham.* And as when *Israel* went up to offer to the Lord all the Males, they were not to distrust; for he said, *None shall deserve your Land*) It is but legal, viz. *Thou shalt marry thy Brothers Wife, to raise up Seed to him.*

O Friends, this *Dispensation of Light* we pretend to, is a higher *Dispensation*. God will renown the Righteous, and preserve his Name, he shall not need any Brother to do it. For although some things that have been practised or believed in the Church, yet when made indispensible, I say it is time for *Sarah* to say, *Put away the Bond-Woman and her Son, he shall not be Heir with my Son Isaac*; although, as *Ishmael* was, might be in *Abrahams House* for a time; and therefore think to be Heir; but when *Isaac* is born by and through obedient *Sarah*, he is the true Heir, and *Ishmael* and his Mother must out, because have despised *Isaac*. Altho it may seem grievous, but *Ishmael* must vail to *Isaac*, and be gone, and his Mother *Hagar*, *Bondage* and her Off-Spring; give her something, a *Bottle of Water*, but no *Portion* with *Isaac*. You that know the depth of the Mystery, be careful to be faithful; and think not, that to be ordered by Mens Precepts without, that that is the Heir, or must possess, No: It is but *Bindage*, and you must know another born, even *Isaac*, of the Free-woman *Sarah*. Therefore you that know it, stand fast in the Liberty wherewith Christ hath made you free: be not intangled again in the *Yoke of Bondage*; — *If you be Circumcised, Christ shall profit you nothing*. If *Ishmael* stay, *Isaac* is not Heir. Therefore be not in *Bindage*, to raise up Seed or Generation to others.

Christ said, *In his Fathers House was many Mansions*; and so it is, although many know it not: thy Brother may have a Mansion or Dwelling in thy Fathers House, although not in the same with thee. Therefore let not any think none belong to the Kingdom, but who dwell with thee in thy Mansion: For the whole Church or People of God is larger than any Body or Society of People; and that is false, although asserted by one who is termed, *One of the Faithful Servants of God*; *One that served him with all his Might*: *That the Quakers be the People of God, and none but they, and they are the Body of Christ*. I say it is false, and proved by their own Authors words, who says, *The Church or Body of Christ in this respect takes in all Generations; and is made up of all the Regenerated in Heaven or in Earth*. Therefore no one Age or Generation are properly the Body of Christ, much less any one Society or Perswasion of our Age.

Post-script.

These following, *S. C.* are apparent *Falhools*, positively affirmed or insinuated in thy Book, and more justly deserve to be termed *Bold-fac'd and Palpable Lyes*, than any thing in mine that thou hast so often so termed.

1st. p. 1. By all which thou dost but shew how willingly thou wouldest have us fallen upon. As Papists, render us suspicious to Magistrates and Vulgar, &c.

2dly. p. 2. Who set thee on work is manifest to be the Father of Lies.

3dly. p. 3. For all your hard Speeches against the Lord.

4thly. p. 4. That sort of Men whose Quarrel thou effourest, are fierce Despisers, who malign the Prosperity of the Truth.

5thly. p. 6. Tells the Reader a quite contrary Story, and acquits G. F. again of the Murther charged.

6thly. p. 7. For S. E's Paper, we look on it as a fruit of a general Ennemy against us as a People, and with a Bold-fac'd Lye charges us generally with it.

7thly. p. 13. Which is as clearly done (i. e. Disown'd) in these twelve Reasons, as Spiritual Things can be expressed.

8thly. p. 13. Like perfidious persecuting Papists, make what use they can of Confessions to deliver up to Secular Powers, to execute their own Spiritual Revenge.

9thly. p. 13. The destroying Beast rises and shakes his Head, because the Apostles did not Uncurch the Churches of Asia.

10thly. p. 14. Would entitle Churches to them (i. e. Miscarriages) whether they will or no.

11thly. p. 14. R. R. says that I say, That I never found that England groaned under the Pope in Temporals.

12thly. Also that grand Falshood of J. Fields, asserted in his Bull of disowning me. He says, You be all of one Mind and Judgment, and at speak the same thing.

Now these and many more I take thy self or Brethren : (if I should say, Company) you might be as highly offended with me as you were with J. W. for using the same Expression to G. F. Accuser p. 178. An odious and foul Assertion ; altho the same used by G. F.) J. Field, S. Eccles, &c. are guilty of, and if you cannot justifie them, you ought to repent and condemn them before you offer any more Gifts ; (i. e. Preach or write any more) if the same Laws you prescribe others, have any Power over you.

And I desire those who have perused this Reply, not to judge it as from an angry or revengeful Spirit, because of some harsh Expressions ; for they be mostly their own, given to me or some others and many much worse, as thou impudent, filiby beast, brazen-face ; and many more black-mouth'd Expressions, that I would not trouble the Reader with ; but these are (to borrow the learned R. R's Terms) as their own Spectacles, that they may see themselves by : who notwithstanding they have exceeded any I have read of, that pretend to Christianity ; yet they have the Face to be offended at the Term Foxonians, given them only for distinction, as Calvenists, or Lutherans ; had I termed them Ecclesiarians, they might have had cause to have thought that a Reproach. But if G. F. be (as they say) the best of Gods Servants, and the Great Apostle on whom God hath laid the Care of all the Churches : (and much more, unfit for such a Person) they should take it as an Honour, and not be offended : but they, notwithstanding their high pretences

that they be come to the Rest of God, or Sabbath, yet have in this day gathered sticks and made a fire, and are angry with others who cannot sit down to warm them, and rejoice in the Sparks thereof, as they do ; and G. F. &c. do like the Israelites, in Chapter 22d. of Joshua, who mistook their Brethren, and charged them, saying *You are turned away from the Lord, and seeing you rebel to day, to morrow he will be wrath.* But they being innocent, answered, *The Lord knoweth, and Israel shall know, if by Rebellion or Transgression against the Lord, we have done it; save us not this day.*

So fayeth the upright Heart, who in well doing commit their Souls to the Lord, as into the Hands of a Faithful Creator, and who is a sure Refuge to all who put their Trust in him ; to whose Spirit of Grace, and Truth, I recommend all. I am your Friend,

Thomas Crisp.

F I N I S

Page 11. line 27. for G. Whitehead, read J. Whitehead. l. 41. next to Church r. of 82. p. 12. l. 29 for Gentle, r. Gentile.